

The Occident

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In compliance with the instructions of the General Assembly, announces the approaching completion of

THE NEW HYMNAL

Published by Authority of the General Assembly of the Presbyterian Church in the U. S. of America.

Of this work, the Standing Committee of the last Assembly, Rev. David R. Breed, D. D., Chairman, says, in its Report, unanimously adopted by the Assembly (Minutes G. A., 1894, page 80):

"The Board, acting upon the recommendation of former Assemblies, is still laboriously engaged upon the preparation of a New Hymnal. The Committee, after diligent investigation and some inspection of the methods actually employed in the preparation of this book, is satisfied that the work is progressing under the most favorable auspices and with brilliant promise. The active agents in this work are fully equipped for their task and are experts in the subject of hymnology. They have traversed the entire field with minute and intelligent care. The result will probably appear and the Hymnal be published within the next year. The fact should be extensively advertised for the information of our congregations."

In the preparation of this Hymnal, old hymns and tunes, rendered sacred by the precious association of long use by the people of God, are happily combined in such an arrangement, as will admit of alternative use, with the choicest new hymns and the best modern music, such as, both in this country and abroad, have been found helpful in the worship of the sanctuary and expressive of true devotional feeling. Original tunes of merit will add a fresh element of value; and, in all respects, it is believed that this book will be more serviceable and more desirable than any like publication that has yet appeared.

The work has been practically finished, excepting the preparation of the material for the press. The necessity of perfect accuracy in all details of type-setting, proof-reading, electrotyping, etc., involves slow and careful work; but all possible expedition is being used; and it is expected that the book will, without doubt, be published and for sale during the year 1895. It will be issued in various sizes, and at prices which should in themselves render the book worthy of consideration.

In view of what has been stated, and of the fact that it is diligently endeavoring to supply the wants of the great Church of which it is the agent and representative, the Board feels justified in asking that all of our churches contemplating the introduction of a new hymn and tune-book shall defer action until the proposed Hymnal be issued; believing that such a course will result to the advantage of such congregations, in affording them the opportunity of availing themselves of all that is best in hymnology, developed by the latest and most exhaustive researches therein.

E. R. CRAVEN, Secretary.

J. R. MILLER, Editorial Superintendent.

ROBERT N. WILLSON,

President of the Board

The Occident

VOL. 27.

OCTOBER 25, 1894.

NUMBER 43.

THE SCEPTIC SCIENTIST.

BY RUSTICUS.

THERE are some men who think that they are too wise and learned to believe in the Bible. It is not scientific. It does not conform to their idea of a revelation. It is full of mysteries, etc. I met one of the conceited scientists the other day, and after listening to his tirade about the Bible as a collection of myths and old wives' fables, I said to him: "You believe in God, do you not, and that he made the world?"

"Of course I do. Nature is my revelation. I see in it convincing proofs of the wisdom and power of the Creator. If the Bible was like the material world I would receive it as coming from God."

"Well, let us see. You object to the Bible because of its mysteries. I suppose, then, that you don't find any mysteries in nature. You can tell me all about light, for instance. You know whether it is a material substance or the undulation of a luminiferous ether."

"No, I don't. The scientists differ on that point. It is one of the unsolved problems. A great many books have been written on both sides."

"Yes, commentaries on God's revelation in the light that shines all about us every day. Familiar as we are with it, it is still a mystery. Well, Solomon said of the Bible, 'The entrance of thy word giveth light.' The Book that you reject as human is just like the sun that you believe in as divine. Isn't it strange that men could make a book that so wonderfully resembles the light which God not only created, but declares that he dwells in? But let us take another department of science. You believe, of course, in protoplasm, and the theory that life was evolved out of matter that was self-existent?"

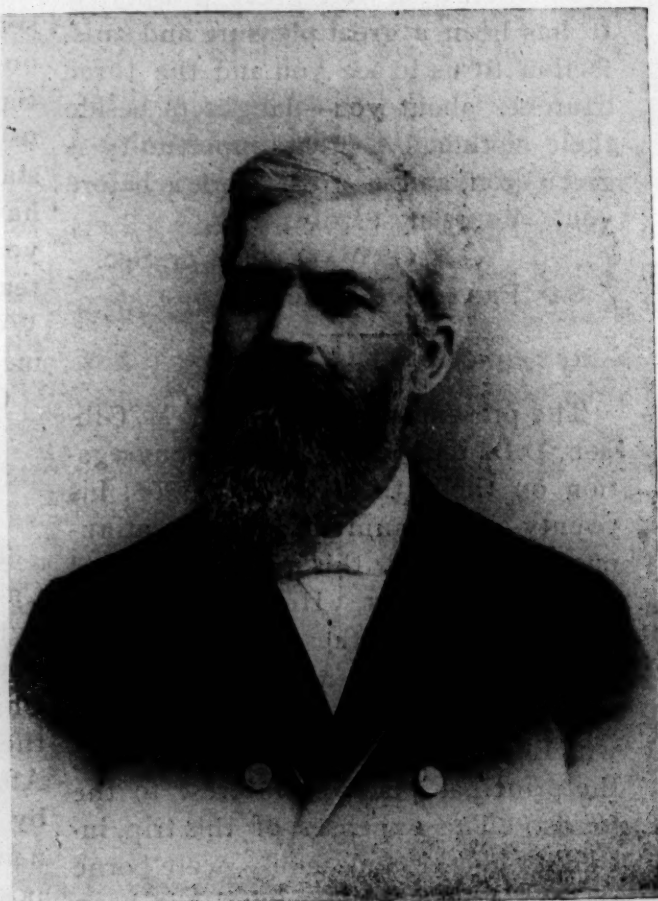
"No, I don't believe any such nonsense. God is the author of life."

"But do you know just what life is? Can you tell what the difference is between a living man and a dead man? Something has gone when the heart ceases to beat. What is it, and where does it go? Of course, you, a student of biology, can explain all this?"

"No, I cannot, nor can anybody. Life is a great mystery."

"True, and that is why the Lord Jesus said to his disciples, 'The words that I speak unto you they are spirit and they are life.' We can study those words and learn a great deal from them, and yet there is a depth of meaning in them

that we shall never be able fully to comprehend. The book that God made for man is just like man himself. It is a living soul in a material form. We can know something of the Bible just as we can know something of each other. But as there is always something in each of us that transcends our present comprehension—which is ever attracting us and yet ever eluding our grasp, so is it in the Bible. Every truth that we comprehend is connected with some other truth that is incomprehensible. And it is this continual sweeping of revelation into mystery that convinces me it must come from the God who made me. When I can understand myself, it will be time enough for me to complain that I cannot understand the Bible."



REV. M. M. GIBSON, D. D.

Pastor First United Presbyterian Church, San Francisco, Cal.

"But the Bible is a great deal larger than it need to be. The truth in it is scattered through pages of history, of genealogy and prophecies that, if ever fulfilled were fulfilled centuries ago. Why did not God give us a small, plain, compact manual of truth and duty? Why compel us to search through all this mass of rock and rubbish for a few gems or grains of gold?"

"I am glad that you have reminded me of that analogy. It is one that ought to make you scientists ashamed of yourselves. You don't complain because God has scattered diamonds in the sands, or put gold in veins running all through ledges of hard rock. You search patiently and laboriously for precious

things in the material world. You do not claim that God ought to have put a pile of pure gold and a bag of diamonds at every man's door. You do not think that he was unwise and unkind in requiring us to dig for coal and to bore for oil. But when he says 'search the scriptures,' you declare that this God who made the world could not have made the Bible. Can any position be more inconsistent and absurd?"

"I never could see why, if God made the Bible, he did not give it to the world all at once. Many a man has written more than is contained in all its sixty-six books. And yet you tell us that God was about 1,500 years revealing those books to more than thirty different authors."

"You are a geologist. Do you believe that God made this world that we live on in six days of twenty-four hours each?"

"No, I believe that he spent millions of years in preparing the globe for the habitation of man. We have the record of those long periods in the strata of the rocks."

"Well, had not God a right to spend fifteen centuries in making the Bible when, as you believe, he spent almost countless centuries in making the world? And does not this long period of preparation in both cases suggest the probability that the world and the Bible have a common author?"

"These are only a few of the analogies between the works and the word of God. The student of nature finds the Bible just such a book as he would expect the author of nature to make, if he made any, and he ought to believe in it on scientific principles. It is in some respects as mysterious as light and life are. It requires toil to understand it and gather its treasures just as the world does. It was not made at once, but evolved slowly and progressively as you believe that the earth we live on was."

My scientific neighbor was silenced if not convinced. The more "the

works of nature" are studied the greater becomes the demand on scientific principles for the belief in one everliving, all-wise, omnipotent and omnipresent God. And when we study the Bible we find that it reveals just such a God as science demands, and that the form in which he reveals himself in the word is just the form which we would expect from our knowledge of his works.

He who talks about a conflict between nature and revelation shows that he is lamentably ignorant of one or the other—perhaps both. A little learning is very apt to make a man conceited and garrulous, "as empty kettles loudest sound."

Church News.

CALIFORNIA.

FIRST UNITED PRESBYTERIAN CHURCH.

The First United Presbyterian church began its existence in this city the first Sabbath of June, 1866. Dr. J. T. Cooper of Philadelphia, had spent a few months in exploring the field, and gathering the results of his labors into an organization. The church began with about fifty members, held in the U. S. District Court Rooms, corner of Jackson and Montgomery streets. Locating on Market street above Third, where the Eden Musee now is, the congregation continued to worship there in what was then known as the Assembly Rooms, till some time in 1867, when the chapel of the City College on Stockton and Geary streets was secured, at which place they continued to hold services till October 20, 1870, at which time, with gladness and with joy they entered their new church on Mason street between Eddy and Ellis streets. This continued to be the place of worship for over twenty-two years. About the first of January, 1893, the congregation succeeded in purchasing the property of the Central Presbyterian Tabernacle, corner of Golden Gate avenue and Polk street, which was occupied in March, 1893. The building was thoroughly renovated and is now one of the finest church properties in the city. The congregation occupy it free of all debt, and are now building a manse on Fulton street near Baker, which will be ready for occupancy by December 1, 1894. There is also to be a Mission Sabbath-school in connection with the manse.

The congregation numbers now upwards of four hundred. In the meantime, it has been a mother church; having sent out a colony to form the Second church on Guerrero and 22d streets, besides supplying the nucleus of the Oakland and Alameda congregations. Since the organization of this congregation the work of the denomination has been widening out, till it has churches in most all the principal points through the interior and down the coast to San Diego.

Quite a notable event occurred on the first of June of this present year. The General Assembly on adjournment at Albany, Oregon, numbering about two hundred delegates and visitors, came by special train to San Francisco, and joining with the Synod of California, held a three days' Conference—the Assem-

bly's Aftermath, as it was called in the First church. This, we believe, is the first of the Presbyterian family from the Eastern States that has visited in a body its outposts in this State. The welcome received was most cordial, and all the brethren showed profound gratification over the greeting and the work as may be seen in the accompanying note from the second clerk of the General Assembly, Rev. A. G. Wallace, D.D.

TO THE FIRST CHURCH, S. F.

Dear Brethren:—Having enjoyed your hospitality and seen your new premises, I wish to express my grateful acknowledgement of the kindness shown us, and express great satisfaction with your present church property. In behalf of the Board of Church Extension, and so also in behalf of the General Assembly, I congratulate you on the change made. We all, and now more than ever, wish you great prosperity. It has been a great pleasure and satisfaction to us to see you and the three churches about you—daughters beside their mother. A great opportunity is given you, and a great work is before you. Yours most truly,

A. G. WALLACE, Cor. Sec.
SAN FRANCISCO, June 7th.

THE PASTORATE.

The present pastor, Rev. M. M. Gibson, D.D., took charge of the congregation on the 14th of October 1866; his twenty-eighth anniversary of continuous service with this people occurred on the 13th inst. He has been at his post during all these years except in 1887, when he was allowed a leave of absence for seven months—a part of which time was spent in Europe visiting the principal places of interest to the tourist. The expenses of this trip, including himself and family, were borne by Mr. James Scobie, who has been identified with the Church and its work almost since its beginning. The pastor has been sustained most cordially by his people in all these years, and uniform harmony has characterized the relations from the beginning to the present.

Dr. Gibson was Moderator of the General Assembly at Philadelphia in 1887.

JEAN SCOBIE ROSS.

EGLISE REFORMEE.—Five members (one on profession) united on Sunday, October 21st. The services are well attended, and in San Francisco the accommodations are really insufficient. In Oakland, steady progress and cheering results. The Lord's blessing has abundantly built up the work.

Rev. Dr. Landon preached in Howard Church on Sunday morning and evening to the delight of all who heard him. Rev. Dr. Minton is to preach for the next two Sabbaths. The pastorelect, Rev. Dr. Farrand of Pittsburg, will occupy the pulpit thereafter.

The engagement is announced of Rev. J. C. Smith, pastor of Trinity Presbyterian Church, San Francisco, to Miss Louise L. Tisdale, daughter of Dr. C. S. Tisdale, of Alameda.

INGLEWOOD, CAL.—The Church here has given me a unanimous and cordial invitation to remain and supply them another year. I believe it is the only charge I have ever had where the attendance at Wednesday evening prayer meeting is larger than the membership.

ANAHEIM, ORANGE CO., CAL.—Very interesting and impressive communion service last Sabbath. Three additions, one by letter, two on confession. The Sabbath before, an interesting and unusual service "Rallying day." Notwithstanding the fact that two new schools have been formed here during the past year, each one taking both pupils and teachers, our numbers still keep up. We are working up a Home Department.

THEO. BEAIZLEY.

Oct. 9, 1894.

SYNOD OF CALIFORNIA.

The annual meeting of the Synod of California convened in the First Presbyterian Church, Los Angeles, Wednesday evening, October 17th. Dr. E. S. Chapman, retiring Moderator, preached the opening sermon from Acts ii: 39. After the sermon, Synod was constituted by prayer. Dr. Noble presented the name of Rev. Arthur Crosby for the position of Moderator. The words of Dr. Noble were plain and simple, but carried the Synod away with enthusiasm. Dr. Coyle presented the name of Rev. R. M. Stevenson, the vote resulted in 63 votes for Dr. Crosby, and 57 for Mr. Stevenson.

THURSDAY MORNING.

Rev. R. M. Stevenson led the Synod in half an hour of prayer and devotion, after which the regular order of business was taken up. Rev. J. S. McDonald and Rev. F. D. Seward, Synodical Missionaries, presented reports of their years work. One who does not follow the work of the missionaries may think that they are on a picnic, but when you hear that they have each traveled more

(Continued on page 6.)

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JNO. A. MERRILL. }

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Subscribers wishing mailing address changed must give the old and the new address at the same time.

Address all communications to THE OCCIDENT, Mills Building, San Francisco, California.

SPECIAL ANNOUNCEMENT.

WE have decided to suspend the publication of THE OCCIDENT for thirty days. We are forced to this action through no fault of our own, but because we cannot make collections. The amount due us has steadily risen until it has reached nearly \$5,000. During the month of November we propose to give all our time to collections. If we can collect twenty-five per cent of outstanding bills during November, we shall issue the next number the first week in December.

Except in the matter of collections, THE OCCIDENT has made handsome progress, during the past sixteen months. About one thousand new subscribers have been added to our list, nearly half of these during the past six months. The last month, September, has been the best of all. But the strength of the paper is in renewals. Large amounts fall due on the first of each month. If these run six months, or a year or two unpaid, the paper is shorn of its strength. Such is the case with us today. The business side of running a religious newspaper is like running a grocery or hardware business. There is no senti-

ment about it. Both must pay their bills or shut up shop.

And this is precisely what they have to do if they cannot make collections.

We do not propose, however, to shut up shop. Our friends will find the office in the Mills Building open to all who call, and those who call to pay bills, will be especially welcome. We make an earnest appeal to all delinquents to remit at once.

We still have faith in the ability and willingness of the Presbyterian Church on this Coast to support their Church paper. Now that an emergency has arisen, we believe that our 36,000 members will meet it cheerfully.

In addition to what is said above, we will say that all names on our mailing list will be pushed a month ahead, so there will be no loss of time to any subscriber. Advertisers also will be given additional time. Every contract we have made will be faithfully kept.

The month of November will be a testing time so far as the attitude of our pastors towards their paper is concerned. Many of these pastors have members who bury their faces every Sabbath in a secular paper, filling their minds with the latest scandals and sensations, but who have no religious paper in the house. Some of our pastors will lean over their pulpits and lovingly, but very earnestly, plead with such members to take THE OCCIDENT or some religious paper. When the time comes that our pastors generally do this, there will be no need of appeals such as we are now making.

PRESIDENT JORDAN, of Stanford University, has always been considered as an authority on evolution. In a recent address in Oakland, he said, among other things, that scientific men do not believe in the upward progression of the lower animals in any such sense that they could evolve into men; that the longer monkeys lived the more monkey-like they would become; that evolutionists do not know how life began upon the planet, and that spontaneous generation in the world, as it stands, is an unscientific dogma, and finally, that evolution is neither a religion nor a cure for the evils of humanity—but just simply the "science of orderly change." It is needless to say that the ultra-evolutionists have already repudiated the teachings of President

Jordan. Some people are so constituted that they would declare that nothing can remove the warfare between science and the Bible even after their prophet had shown that the warfare was largely in the imagination. We are free to admit that many Christians have antagonized science in too radical a manner; but scientific men have been no less severe in denouncing the Bible. No doubt a large part of the irreverence shown the Bible by scientific men is due to uncalled for criticism on the part of men who claim to be friends of the Book. Not long ago Professor Marcus Dods, a professor of theology, we believe, in a Christian College, gave out a list of one hundred best religious books. He placed Strauss' "Life of Jesus," by the side of Baxter's "Saint's Rest," and the works of Swedenborg along with "Matthew Henry's Commentary." No wonder that scientific men refer to the old prophets, like Moses and Elijah, as old theologians, and the disobedience of Cain as a theological dispute; however, theology has nothing to fear from science, for when the true science is known it will be found to be in harmony with the theology of the Bible.

IT is reported that the Baptist Association which recently met in San Francisco, passed resolutions approving the A. P. A. We consider this unfortunate, for the A. P. A. is not religious, but political, in its aim. We are sorry to see the Catholic Church enter so actively into politics, for politics in a church will kill the spiritual life. It is an unquestionable fact that the A. P. A. has been forced into existence by the greed of the Catholics in appropriating the major part of the offices. Hence Protestants, although very few members of any church, will maintain the order of A. P. A. until they have a fair division of the offices, for, civil service or no civil service, a large number of people are in politics for the spoils.

IN the recent Christian Endeavor Convention held in Cleveland, Ohio, the missionary enthusiasm reached a high water mark. We are glad to record the fact, and also the following resolution passed in the Social Committee Conference: *Resolved*, That the raising of money for Christian purposes by the giving of socials, suppers, fairs, etc., should be discouraged among Christian Endeavorers; but, rather, an appeal should be made to the hearts of the people on the higher ground of its being a privilege to give directly to the work of the Lord without any compensation.

(Continued from page 4.)

than 10,000 miles, preached some 200 sermons, and, as Mr. Seward said, at a traveling expense of \$165, less than nothing.

Rev. John Thompson of the American Bible Society presented the cause of the society, after which Dr. Dinsmore presented the report of the San Francisco Theological Seminary, which was referred to the committee on theological seminaries. Dr. Noble responded, telling of the excellent work being done by the faculty and students.

Rev. Alexander Parker presented the report on Home Missions, which was adopted. Moved and carried that THE OCCIDENT be requested to print the report and send out a proper number of copies to each Church.

AFTERNOON.

Synod listened with pleasure to the reports of the Executive Committee of Woman's Home Missionary Society. Mrs. R. M. Stevenson presided. Miss Julia Fraser reported as Secretary of the Young People's Society. Mrs. D. J. Spencer's report was read by Miss Fraser. Mrs. Stevenson read an interesting and instructive paper on the general work of the Home Missionary Society.

Rev. Barton W. Perry, editor of THE OCCIDENT, presented the cause of the Church paper. Dr. Graham presented the following, which was adopted by a unanimous vote:

Resolved, That the Synod approves and commends THE OCCIDENT as a safe and valuable family newspaper, and recommends to sessions and Boards of Trustees the feasibility of putting a copy of THE OCCIDENT in every family of our Church on the Coast, even if it should be by definite yearly appropriations.

Rev. H. N. Bevier presented a report on Young People's Society. After considerable discussion on the subject of federation or organic union, the report was adopted.

FRIDAY MORNING.

Rev. R. M. Stevenson, chairman of bills and overtures, presented a resolution recommending that Synod be made a representative body. Rev. M. Burgess made an excellent speech in opposition to the resolution. At this hour the ladies of the Occidental Board came in and took possession of Synod. Mrs. Brown and Mrs. Condit made excellent reports of the work that had been done during the year. At 11:30 Synod adjourned and went in a body to Occidental College. The Moderator, Dr. Brown of Portland, Dr. Ray of Chicago,

and others, were welcomed at the front entrance of the College building by President Condit, and greeted by the students with the College yell.

The College authorities provided an excellent lunch for the whole Synod, and ladies connected with the Synod. At 2 P. M. Synod assembled in the audience room and was called to order by Moderator Crosby, who asked Dr. Ray to lead in a prayer of invocation. Rev. W. S. Young, secretary Board of Trustees, spoke a word of introduction. Mr. Donald Brookman, class of '95, gave an earnest word on behalf of the students. He paid a high compliment to President Condit. Professor J. W. Parkhill was to have responded on behalf of the faculty, but was called home on account of the sudden illness of his child, and Dr. Chichester offered a prayer commending the parents and the little one to the mercy of the Heavenly Father. Mr. Edward S. Field, president Board of Trustees, in a neat speech, presented the charter and keys of Occidental College to President Condit. The President responded with a well-prepared and scholarly address on the subject of "The Superiority of Christian Education Over Secular, or Mere Knowledge." This was followed by an address by Dr. E. C. Ray, as he said, on a small corner of the subject, "Culture."

It is better to be able to read and write than to be strong. Education is the great power. Power is not in money, but in mind.

SATURDAY.

Mr. Lyons offered a substitute to the report of Bills and Overtures in regard to making Synod a delegated body, that the matter be postponed for one year, and that the delegates provide for their own entertainment. Substitute carried.

Rev. F. H. Robinson, chairman of Committee of Systematic Benevolence reported on the work of benevolence of the Synod. The resolutions created considerable discussion, but were finally adopted.

Dr. H. A. Ketchum read the report on Sabbath observance. The report and resolutions were adopted. The Sunday saloon, Sunday traveling and Sunday newspapers were condemned as the greatest evils of the age.

Rev. A. A. Dinsmore reported an answer, as given below, to the following brought from Portland by Dr. Brown:

The Synods of Oregon and Washington in Joint Conference to the Synod of California—Greeting.

Recognizing the mutual interests in the Synods of the Pacific Coast arising

from the fact of our geographical location, the peculiarity of our population and our institutions, notably our theological seminary at San Anselmo, and our paper, THE OCCIDENT, at San Francisco. Realizing that only through united effort can we rise to our common responsibility and enjoy our fullest privilege. We earnestly desire to co-operate with the Synod of California in every effort to secure these ends. And furthermore desire that the closest fellowship may exist between us, praying the Great Head of the Church that he shall bestow the richest benedictions of his grace upon us all.

Adopted by unanimous vote of the Joint Conference, October 9, 1894.

J. V. MILLIGAN.

Clerk of the Conference.

TO THE SYNODS OF OREGON AND WASHINGTON. GREETING: *Dear Brethren*—Your fraternal greetings are received. The Synod of California in session at Los Angeles most cordially reciprocate these kindly feelings, and will co-operate with you in sustaining and promoting the interests of our common Zion, and particularly our beloved theological seminary, as also our valuable paper, THE OCCIDENT.

We desire with you that the closest fellowship may exist between us, and that our gracious Lord shall bestow upon us unitedly the fullness of his blessing. A. A. DINSMORE, Chairman.

SOUTHERN CALIFORNIA LETTER.

Last Thursday evening the students of Occidental College tendered a reception to Rev. E. N. Condit, their new President, to which many of the friends and patrons of the Institution were invited. It was a brilliant and joyful event. The students turned out in full force to do honor to the man who is hereafter to preside over the college. Their cheerful faces, their merry songs, and the tasteful floral decorations, all added to the enjoyment of the occasion. On behalf of the students, Professor J. W. Parkhill gave an appropriate and hearty address of welcome, in which he said that the students welcomed their new President most cordially; that it was their earnest desire to co-operate with him in promoting the best interests of the Institution.

A brief and enjoyable musical program, consisting of vocal and instrumental numbers, and rendered by the students, was successfully carried out.

President Condit was then called on

for a speech, and responded in a felicitous manner that greatly pleased his auditors. He said he was pleased to see the earnest and independent spirit manifested by the students. He congratulated them on their successful management of this entertainment and expressed the desire that the students and faculty might work together in furthering the interests of the college. He hoped that the social enjoyment of this evening might be prophetic of the cordial relations that would always exist between the faculty and the students.

Cards were distributed on which were topics for conversation; the topics and the conversants both to be changed at the tap of the bell. This chit-chat was interrupted by an invitation to repair to the dining hall where refreshments were served to the satisfaction of all the guests. After many congratulations and expressions of good will, the visitors took their departure, feeling that the social enjoyment of the evening would have the happy effect of binding the faculty and the students and friends of the institution together in efforts to build up the college and make it a power for good in advancing the interests of Christ's kingdom in the world.

Rev. H. H. Rice of Oakland recently delivered two highly interesting lectures on Hawaii at the First Presbyterian Church this city. The lectures were illustrated by beautiful views. Those who attended, speak in highest praise of these entertainments.

We are sorry to record the fact that Rev. D. L. Lander, on account of ill health, is compelled to resign his charge at Hueneme and take a rest from all mental labor. A trip to Alaska did not prove effectual in his restoration. He now goes to Florida in search of health. His many friends will hope and pray that he may not long be laid aside from the active work of the ministry.

The Immanuel Presbyterian Church of this city, of which Dr. W. J. Chichester is pastor, at its communion last Sabbath, received thirty-five new members. Ten of this number were on profession of their faith, and four of them were baptized.

D. R. C.

LOS ANGELES, Cal., Oct. 16, 1894.

OREGON

ASHLAND, ORE.—The last communion was a time of unusual interest. Three new members were welcomed on confession, and five children were baptized. A father and mother confessed their faith, and their three children were baptized, and thus the whole family were received. The pastor on his return from

the Synod, was happily surprised by his beloved people, who gave him a well-attended and very cordial reception, a pleasant rounding out of a seven years' pastorate.

ROSEBURG, ORE.—The Rev. R. B. Dilworth, having accepted the call of the Roseburg Church, was duly installed their pastor on the 11th inst. Rev. F. G. Strange preached the sermon. Rev. A. Marcellus, a college-mate in old Princeton, presided, propounded the questions, and charged the pastor. By request, Rev. F. H. Gwynne, D.D., Synodical Missionary, addressed the people. The pastors of the other Churches of the town spoke kind words of welcome. Thus Mr. Dilworth was thoroughly installed and entered upon his pastorate with bright prospects.

VANCOUVER, Wash., Oct. 11, 1894.

DEAR OCCIDENT: The visit of Brother McKee and of Editor Perry to the Synods of Washington and Oregon, has awakened a wider and more intelligent interest in your paper. The "Joint Synodical" issue is, at the least, on a level with the best Eastern papers, and in some respects surpasses any we have seen. In typographical art and in literary finish it is a model. Many and strong were the expressions of approval and appreciation of your enterprise. The photogravures of the pastors and Churches where the Synods met, and the First Church of Portland where the joint meeting was held, are admirable. Those of other members, pioneers, moderators and stated clerks, were equally good. Surely such Christian and denominational enterprise will result in greatly increasing your subscription list in the Pacific Northwest. Without in the least depreciating the older and Eastern papers, are we not under obligations of our "great commission," as of self-interest to support the OCCIDENT? The printed page will go where the foot of the gospel messenger cannot. It speaks every day of the week and everywhere. We need to cultivate more than we do a wise denominationalism. We have a special mission as to education and the saving of our land from the curse of ignorance, vice and anarchy. The sectarian spirit is abhorrent but a negative, latitudinarian, love-all-and-help-none liberalism, is to be deprecated and despised. We need more *esprit de corps*. In this western land many Presbyterians are lost to our Church through false views of what constitutes a true denominationalism, and by a failure to identify themselves with our Churches. A good pa-

per will do much in the way of remedying this loss.

Let pastors and sessions do all in their power to introduce our Church publications, and especially to secure subscriptions to the only Presbyterian paper published on the Coast—THE OCCIDENT.

HUGH LAMONT, S. C.

NEWHALL AND SAN FERNANDO.—The Sacrament of the Lord's Supper was dispensed at Newhall and San Fernando, October 14th, by Rev. J. McL. Gardiner, pastor of San Bernardino Church. Eight new members were received into the communion of the Church, two of whom were baptized. Mr. R. B. Taylor, a recent graduate of McCormack's Seminary, has been laboring here during the past four months, and under his earnest and faithful ministrations a spirit of revival has been kindled in both Churches. Mr. Miller, the pastor, who is visiting Europe, is expected home in November.

PORTLAND—MT. TABOR.—This church building, which was completed about a year ago at a cost of \$1,200, was dedicated Sabbath afternoon at 3 o'clock. The Rev. A. J. Brown, D.D., preached the sermon, after which a financial statement was read showing that there were two lots, upon one of which there was a mortgage of \$800, while the other, upon which the church stood was free of encumbrance, though there was a deficit of \$50 in the building fund. This was quickly raised in response to an appeal to the congregation by Dr. Brown, and the church was dedicated free of debt by the pastor, Rev. David Dunlap, the Rev. W. B. Lee, D.D., offering the dedicatory prayer. This work was begun in the spring of 1892, in a preaching service in the afternoon by the Rev. D. O. Ghormley. The Sunday School missionary, Rev. Wm. Travis, at the request of the Alliance, canvassed the field, organized a Sunday School and secured a petition to Presbytery for the organization of a Church. The Rev. W. B. Lee, D.D., who took up the preaching service to relieve Brother Ghormley, helped in the organization of the school and continued preaching with us until at the end of six months, being providentially hindered by sickness, he had to lay the work down, and the Rev. David Dunlap was called to take charge, October 16, 1892. He at once set about to organize the Church which was effected the 19th of November, with forty-six members, thirteen of whom came from the Third Church. Brother Dunlap was soon installed pastor, and by his indefatigable labors soon had a Church location secured, and a chapel erected which is now dedicated to the worship of God.

CONFERENCE.

OREGON—WASHINGTON.

The joint conference of the Synods of Oregon and Washington, met in the First Presbyterian Church, Portland, on Monday morning, October 8th. The devotional service was full of the spirit of Christ. Dr. Arthur J. Brown gave a short word of cordial welcome, which was responded to by Rev. Hugh Lamont of Vancouver.

The first address of the day was by Rev. W. P. Miller of Portland, on "The Young Peoples' Societies." The discussion that followed, by Dr. Thompson of Tacoma, Dr. Stewart, Dr. Morrison and others, was full of helpful suggestions. The address of Mr. Miller was well received and was calculated to stir up pastors and elders into a more united work with the young people. Dr. W. A. Mackay, Fairhaven, Wash., opened the discussion on the Sunday Schools.

Rev. Barton W. Perry explained "The Workings of the Home Department in the Sunday School." Dr. Lee, Mr. Strange and others joined in the discussion.

The subject of "Boys' Brigades" was presented by Elder M. N. Hamilton, Portland. The stirring discussion that followed was unanimous in favor of Brigade work.

At the afternoon meeting Rev. Arthur J. Brown presided. Dr. Thos. M. Gunn gave a "Pioneer Sketch of Home Missions."

Geo. F. Whitworth and J. A. Hanna gave interesting accounts of the early days of the Presbyterian Church in the Northwest.

Rev. A. T. Hutchinson of Salem, gave a rousing address on "Present Home Missions." Rev. John R. Thompson, "Combined Pioneer and Present Mission Work."

The Rev. W. O. Forbes arose as the pioneer evangelical minister in the city of Portland, who by the grace of his Presbytery, has assisted in the organization of fifteen different Churches.

Rev. C. R. Shields and Robert Boyd were among the pioneers of East Oregon and were members of the first Presbytery organized there.

The Rev. Dr. Boyd of Portland, eloquently prophesied of the triumphs of the future, while Rev. Mr. Smick told of the early work in Rogue River Valley.

Mrs. Rev. J. V. Milligan, recording secretary of the Woman's North Pacific Presbyterian Board of Missions presented the claim of this youngest Woman's Board organized seven years ago. Un-

like most other Boards this is organized for both home and foreign work. There are five Presbyterian societies, the first of which was organized in Portland. There are twenty-eight auxiliaries in Oregon and twenty-one in Washington. One hundred and fifty of the five thousand women in these two Synods, have taken the Prayer League Pledge. This Board has three missionaries in the foreign field.

A Refuge Home for fallen Chinese women is maintained. Mrs. Mary A. Holbrook presented specially the interests of this Home. Almost every girl has been rescued through Mrs. Dong Fai, of whom there have been thirty-five. Seven are now in the Home. One girl fifteen years old, rescued one week, was presented and joined with the others in singing: "Jesus Loves Me." An offering amounting to \$27.77 was given.

EVENING—FIRST DAY.

After the devotional exercises the course of education was presented by the Rev. E. C. Ray, D.D., Secretary of the Board of Aid for Colleges and Academies. He said, I am here to match this magnificent church building with a college. An Indian chief said after seeing the World's Fair, "It's better to read and write than to be strong." Knowledge is power. The trained mind and will gets to the front. Capital bows to knowledge. Only one young man out of 146 in the country goes to college. Yet of the statesmen, of the attorneys, of ministers, a majority are college men. Of 1,500 eminent men whose biographies are given in the American Cyclopaedia, over 1,000 are college men. The college man's chances are 250 to one of the non-college man. The best college is the Christian college. We want Presbyterian colleges because the Church that has the college will possess the land.

By request of the Board of Home Missions, Dr. Brown of Portland represented their interest. You live on ground which teems with home missions. We live in an age of conflict. It began with the conflict of nations, then passed through the conflict of civilization into the planting of Churches and this conflict of moral forces. On one side is covetousness, intemperance and infidelity, as against the Bible and the Church. Presbyterianism is one of the divisions of the Lord's army, and we must plant Churches though they are not wanted by the people. We are not holding a fort, but we are besieging the forts of sin. We are grateful to the help of the Board of Home Missions, and to the women of our land. The women gave over \$350,000, and boxes worth \$44,000. The Woman's Missionary Society stands

for the aristocracy of Christian womanhood. He hoped that Dr. Ray would tell the people of the land that want to know what Portland is doing for education, that we have the best endorsed and equipped Christian school west of the Mississippi river. The patient, loving, earnest preaching of the Word of God only will save this land. Trials we will have, but God knows our work and crowns are waiting.

Rev. A. N. Thompson, of Tacoma, summed up the impressions of the day. There is in this day's experience a call to noble, sacrificing services in missions.

The Synodical College of Oregon, situated at Albany, has started out upon its twenty-eighth year with every promise of a prosperous year. The attendance thus far is about 15 per cent gain over that of last year. This is an encouraging fact when we consider the times and their depressing influence. The grade of scholarship, too, is quite a large step in advance of previous years. The classical course has proven very popular among the students, and so Latin has been taken up by thirty-two, and Greek by eighteen. The curriculum of the institution has been raised fully two years in the past three, so that it means much more to be graduated from Albany College now than heretofore. In the classics and mathematics Albany College is hardly to be excelled. In sciences and history the best work that can possibly be done with the means at hand is being done. The friends of the college can very materially aid it just now by timely assistance along these two lines. The library facilities need very much to be increased tenfold along the lines of history and English literature. Donations of books or of money to buy books would be very gladly received. The laboratory facilities also need strengthening very decidedly, in order that the sciences, especially chemistry and physics, may be taught more after the modern experimental method. Fully \$800 could be spent in this work, and then the equipment would be very satisfactory.

The Christian work has been taken up among the young people, and pushed with vigor. Fully fifty per cent of the students are already attending the Tuesday noon prayer meetings, and it is confidently expected that this percentage will be increased, until the week of prayer in early November, which the Young Men's Christian Association observes the world around. Last year this week proved to be a precious revival time in which six students gave their hearts to Christ. Let all Christians remember the College in prayer, and co-operate with the faculty in building it up. It needs the sons and daughters, the money and the prayers and good words of every loyal Presbyterian in this grand State. QUOMODO.

Contributed Articles.

THE BACKWARD LOOK.

BY GEO. L. SPINING, D. D.

Bright, happy, tender and grateful, are the memories which crowd my mind as I think of California revisited. I have but to "touch the button" of fancy to set a panorama of "views" material and otherwise in motion. First and foremost is San Francisco throwing off her mantle of fog and rising superb, enthroned on hills 'twixt bay and sea—unique, queenly, and sparkling in the morning sun; magnificent in the morning, glorious at noon, and regally brilliant at evening when the windows of her crowned hills flash back the imperial splendors of the setting sun.

UNUSUAL!

How often one hears this word on the Golden Coast as applied to fog, temperature, dust, drought, crops, rain, earthquakes, politics, beets, beans, blatherskites and babies. I have heard it so often on every trip I have made to California that I am inclined to believe it is simply an alias for the normal and usual.

And then the apologetic tone in which it is spoken! Oh, ye Californians, will nothing less than perfection satisfy you! With superlative advantages over all the rest of the world in the essentials of health and happiness, why are you forever calling the fly in your ointment an unusual fly. A little too much drouth, fog, dust, wind or rain, is the usual thing everywhere in the annals of the year—why then should you complain? What token of favor has a bountiful Providence withheld and where are the conditions of life easier than they are with you? As I write I recall visions of hundreds of miles of orchards smiling in the sun, and fruit enough lying on the ground to feed the poor of all the crowded Atlantic cities. Haven't you enough to eat and to spare? Think of the starving poor in New York and Chicago with the coming hard winter before them. Think of Adam in Eden and the abundance of fruit around him. Though he had no market at all for his apples he was happy and would have continued so had he not eaten the apple of discontent.

WHAT CALIFORNIA NEEDS.

A few years since when traveling in Ireland I met a Fenian who said to me: "Do you know what poor ould Ireland needs? She doesn't need Parnell or Gladstone, or Home Rule or American

money; what she does need is blood and bayonets to make her a paradise;" so much for Pat's solution of the Irish question.

My own impression was that Ireland needed people—people of a certain class—protestant in religion, temperate, law-abiding, industrious and intelligent—just the kind that every State in America needs. This is the need of the whole Pacific Coast—a God-fearing, Sabbath observing, educated, industrious people with enough grit, grace and intelligence to build up the strong fabric of Christian civilization, and in so doing to throw off the incubus of godlessness, greed of gain, hoodlumism, and the old ignorant superstitions and unprogressive native Spanish civilization. The possibilities of California are limitless. Her soil will support sixty millions of people. I believe in her glorious future as I do in that of ultimate America, and that it may truly be said of her:

Neath the mantle of a century,
Lo, a mighty empire lies;
On whose brow millennial glory
Of the Church of God shall rise.

FOUNDATIONS.

When I removed from San Francisco in '87, the foundations were being laid for some of the largest and handsomest business blocks on Market street. The contrast between the past and the present is striking and grateful; and it suggests the future glory of the Pacific Coast when the superstructure is completed on the educational and religious foundations upon which the Church has been and is still engaged. Christian Churches, schools and homes precede and underlie the Christian State.

Wherever the gospel is faithfully preached, society is sure to crystallize in these basal institutions. Foundation work is slow and hard, especially in the religious sense, but it is certainly getting above ground in San Francisco. Williams, Woodbridge, Scott, and many other noble pioneers, have rested from their labors, but others, young and strong, have taken their places on the Presbyterian structure, and the work goes bravely on. From my point of view the Church is a more potent factor in restraining evil, promoting virtue and purifying public sentiment in San Francisco and vicinity than ever before. Her membership has increased, her piety has deepened, her young life has been organized, and she has adopted modern and aggressive forms of Christian activity. To an outsider who was once an insider, the pulse of the Church in San Francisco has a stronger, steadier beat than it had seven years ago.

This is certainly true of Trinity (of which I was once pastor) and of Dr. Coyle's great bee hive in Oakland, where I had the pleasure of addressing his ordinary evening congregations of more than fifteen hundred attendants.

BRAINY MEN.

There is a *nerve* and strength in the word brainy which makes it very expressive and complimentary when applied to preachers. I heard it frequently in connection with the names of Hemphill, Chapman, Coyle, Fraser, Smith, Minton, McKenzie, Landon, Ellis and others. The inference is that they put brains into their sermons just as a celebrated painter put brains into his colors. This, with an equal amount of heart, is sure to result in a pulpit of unbounded influence and usefulness.

I know of no minister on the Coast who has a happier combination of these qualities than my honored friend Dr. Fraser, of Oakland, whose declining years are cheered by the love of all his brethren, and by the memories of a life spent in gathering and organizing over one hundred Christian congregations.

SNOW SHEDS.

Who doesn't have his little joke with the Pullman porter just to while away the time? As we entered the snow sheds in the Sierras I ventured to ask the length of the tunnel. "Dis aint no tunnel, boss, dis de snow shed." "Snow shed, porter, arn't you mistaken? It looks as if it were built of wood." "It is, suh, but it's a snow shed all de same, suh." "Oh, a sort of a woodshed snow shed?" "Yes suh, you'se got it, boss, an we don't git shed of it for fohty miles, suh!" "Now see here, porter, you don't mean to say this thing follows us forty miles." "No suh, we jess follers it—stays in it, like, for fohty mile, and den we sheds it." "Oh, we stop as it were and shed it—build a shed over it—ah, I see." "No suh, we sheds it—sheds it like a horse sheds his ha'r." "Oh, I see, I see, very poetic; its the ha'r of the iron horse, and you mean that he sheds it—casts it off—leaves it behind and—" "Boss, ef you aint a preachah, you'se a candidate for Congress; yo make yo meanin' so clar. Now lem me spoun dis fo yo benefit. When you takes off yo shoes you shed dem shoes; when you gives me a quarter in de mo'nin, you sheds dat quarter, an when you leaves dis train you sheds me an de whole outfit." "All right, porter, keep an eye on me; I'll shed you at Salt Lake." "Don't forget to shed half a dollah wid me, boss, an you gits my vote foh president, sho."

WORDS FROM A FORMER EDITOR.

I congratulate the OCCIDENT upon its growth. It grows bigger and better. No one of my papers do I open with more interest. It keeps me in touch with the work on the Coast. In Rome they say that whatever traveler drinks of the *Fontana Trevi* will surely come back thither again. The taste will linger in his mouth and draw him so strongly and persistently that neither gods, nor men, nor fate can resist the drawing. And the California atmosphere draws as strongly in that direction. Dr. Brown-Sequard, the physician famous in two continents, once told me that the average pulse-beat in America is two a minute more than in Europe. If this be so on the Atlantic Coast, it must be more yet on the Pacific Coast. There the air exhilarates like wine, without any depressing re-action. No wonder that word comes every few days of one, and another, and another removing thither.

The colleges have opened again. Princeton and Rutgers have smaller freshman classes than before, and the reason is not far to seek. The brutal hazing of the past year in both these institutions is enough to make every Jerseyman hang his head for shame. The Princeton students see the point, and have formally resolved to abandon the barbarous practice.

The Rutgers students are considering the proposition of the Faculty to join with them in the government of the Institution, somewhat after the Amherst plan. It is safe to say that no plan will be successful until the catalogues announce that "Law-breakers are not wanted, and the government of the college will not endeavor to shield such from the punishment of their crimes." Princeton has turned over the subject of cheating at examinations to the students, and the result is said to be entirely satisfactory.

The Extension Department of Rutgers has had a remarkable development. More than fifteen hundred attended the lectures last winter; and courses for the coming winter are offered in agriculture, science, history, literature, philosophy and the fine arts.

Professor J. C. Van Dyke's new book on the "History of Art" (the first of a series to be edited by him) will soon be issued by the Longmans.

The Theological Seminaries at both Princeton and New Brunswick have larger classes than usual. This is regarded as an endorsement of the conservation of these institutions.

Recently a cablegram from Tokio was received in this city, calling thither the two Korean members of the progressive ministry of that kingdom, still in the United States. One of them has obeyed the summons, and the other is likely to do so at an early date. Both these men have professed Christianity since coming to this country. One of them it was my privilege to baptize some years since in San Francisco. If they come to the front again in their native land, who knows what they may do for civilization and Christianity!

The third one whom it was my privilege also to teach from the New Testament, I learn, is already in Corea at the request of the King, aiding him in the present emergency.

All this is but an illustration of the unprecedented opportunity that California has for work in the conversion of the world. When shall she have a *thoroughly endowed Christian College* to aid in the work?

JOHN BADIN THOMPSON.

MODERN DISCOVERIES CONFIRMING THE BIBLE.

We have become possessed of certain very important indications as to the early civilization of Palestine by means of clay tablets. Not that the knowledge so attained is altogether new or that it conflicts with that which has been deduced from yet earlier Egyptian records. It is well known to scholars that Thothmes III., when he defeated the league of Hittites and Phoenicians at Megiddo, in 1600 B. C. (a century before Amenophis III., acceded) reaped a spoil which indicates the advanced civilization of Syria, including not only the precious metals and chariots painted and plated, but also objects of art having a high æsthetic value, and that he found corn, wine and oil abundant in the country, and many hundred walled towns, in which there were already temples of the gods.

Such evidence has, however, been slighted by those who regard the early Hebrews as savages, and who think that, though placed in the very centre of the ancient civilized world, between the Egyptians and the Assyrians, they were, nevertheless, unacquainted with any arts and uninfluenced by surrounding culture. The new discoveries insist on quite another understanding of the ancient history.

It is surely a lesson of humility that the modern student should learn from such discoveries. Voltaire was no doubt a writer of great originality and acumen,

though, from our present standpoint wonderfully ignorant of antiquity. He finds it hard to believe that Homer's poems could have been written down before 500 B. C., and asserts that papyrus had not been invented in Egypt in the time of Moses, though we now possess in the maxims of Ptaha hotep a manuscript as old as the pyramids.

We find on the contrary, that not only in Egypt or in Mesopotamia was the art of writing known in the time of Moses, but that the inhabitants of Palestine also could pen a brick epistle which, in the space of a few inches, contained as much information as can now be condensed into a sheet of note paper. Such letters were neither heavy nor bulky, and could be carried in the turban or in the folds of the shirt bosom just as easily as paper letters are now so carried, with the additional advantage that they were imperishable, as is witnessed by the fact that they are now being read, 3,400 years after they were written.—*Edinburgh Review*.

PITTSBURG LETTER.

The OCCIDENT is gorgeous in its new clothes. In size, shape and style it now closely approximates the very choicest of American religious weeklies. What more can Pacific Coast Presbyterians ask? Such a paper among eastern Presbyterians, with a clear field, would very soon have for the entire territory an average of not less than one paying subscriber for every five communicants, and in the better Churches within 500 miles, or within its own State, an average in many places of one subscriber for every three communicants. This would mean for you a total circulation of about 7,000, and (I speak by the book) a self-supporting newspaper of very high grade. I am glad to learn that the circulation, which in the spring of 1892 had reached the highest point in the history of the paper, after dropping heavily since under pressure of repeated changes and hard times has again under careful administration climbed nearly or quite to high water mark—possibly beyond it. If pastors and sessions are loyal to their own work, as I know some have nobly shown themselves to be, their paper will now, by God's blessing, have before it a continuous career of prosperity. This I devoutly hope for. Meanwhile it is to be observed that the paper is always what the Coast ministers and Churches make it, whatever unpaid toil and unremunerated expense its generous publisher and editor may at

the moment be able to contribute. If, at any time, in spite of all this unselfish contribution from its owners, the paper fails to be satisfactory to its patrons or a credit to the Churches and their pastors, no searching inquiry is necessary in order to fix the blame. Henceforth let there be nothing to blame, and no occasion for anything but unreserved praise and universal satisfaction.

San Francisco is depriving us of one of our most successful pastors. It fell to my lot, on the invitation of session, to moderate the congregational meeting of our Southside Church after the Rev. F. R. Farrand had given notice of his purpose to accept the call to Howard Church, San Francisco. The evidences of six years of faithful and phenomenally successful work were visible on every hand—a commodious and well furnished house of worship, greatly enlarged within the past two years, and on Sabbaths filled with earnest worshippers; a large congregational meeting made up of workers on whose faces one could easily read warm attachment mingled with apprehension; a well organized Church, wielding a wide and wholesome influence among rich and poor alike. The congregation strongly opposed the pastor's departure, while conceding his honorable right to go if impelled by stern sense of duty. The Church is in good condition, in a rather remarkable state of harmony and efficiency, and perhaps as well able to face the trials of vacancy as most other Churches brought under this necessity. By a most generous rising vote the congregation, with practically entire unanimity, adopted a strong paper declining to accede to the pastor's request that it unite with him in asking Presbytery to dissolve the pastoral relation. Nevertheless Presbytery, after a number of deprecatory and complimentary remarks from leading pastors of the city, did, at his earnest request, dissolve the relation, and dismiss Mr. Farrand to San Francisco Presbytery. Pittsburg Presbytery is marked to an unusual degree by cordial relations among its members, and habitually treats a worthy brother with warm courtesy when he leaves us; but the present instance notably went beyond the common in appreciative and kindly words spoken on the floor of the body, before taking the vote. We send you a man who has made a record here, and who is prized among our Churches. We expect to hear good tidings from Howard Church from this on, as in the olden time.

You know the General Assembly meets in Pittsburgh next May. You will send us good men, of course. Equally of course, we expect to take good care of them—give them whatever they want, if we have it in stock. I cannot promise that the city will spend \$75,000 in entertaining you and \$100,000 more for decorations in your honor, as was done for the G. A. R. in September; but we are arranging to have our election over, our strikes settled and our mills all in operation, our ship canal to Lake Erie under contract (perhaps), and our own natural gas consumed as far as possible, so as to leave a clear field for the Assembly, with no rival attractions and no occasion to fear explosions. If you can send as commissioners at least one or two sedate and grave men of imposing proportions and impressive utterance who can, under cross-examination, expound to Pittsburgers the peculiarities of San Francisco climate (physical, social and ecclesiastical,) and other unique conditions of Coast life, I do not say that this will rescue my reputation for veracity from peril, but I shall feel easier after these brethren shall have testified that San Francisco actually has some fog now and then, as well as Pittsburg; that it is not necessary to carry a fan on Market street all the year round; that Portland and San Diego are more than six or eight hours apart by rail; that California fruit-growers have not all become wealthy as yet; that some of your city dailies actually charge for pulpit notices; that there are some well-to-do San Francisco Presbyterian families that do not take their home religious paper; and a few other matters that seem passing strange to people in this section. By way of some small recompense, if there is any clerical commissioner coming who begins to think he has served his congregation long enough, and to fancy it is about time for him to step down, I will introduce him to one of my co-presbyters, fifty-seven years of age, who is the third pastor of a large Church now over one hundred years old; his two predecessors having been buried in the churchyard, and he himself having distinct warning that in good time (possibly so soon as twenty-five years from now) his people expect to perform the same service for him; to a brother, the second pastor of a strong Church also more than one hundred years old, himself now seventy-three, while yet his people evidently and contentedly expect to have yet a number of years of service from him before they lay his body beside that of their former pastor. To another, now seventy-eight years old, also, still the active pastor of a large Church amid a cultivated people, after nearly fifty years of service. To another, seventy-seven years of age who is still with his first charge as its senior pastor, having

only a few years ago taken a co-pastor to help care for the 400 communicants he has gathered around him; and so on; and thus I hope to send the visitor away comforted, and settled in mind, to the incalculable benefit of his congregation.

W. W. FARIS.

CALIFORNIA STATE SUNDAY SCHOOL ASSOCIATION.

The quarterly meeting of the Executive Committee of the State Sunday School Association, was held in San Jose, October 12th, in the Baptist Tabernacle, and a large audience of Christian workers and Sunday School teachers was present.

The officers of the Association present were H. Morton, President, G. W. Campbell, Secretary, both of San Jose, and Rev. Loyal L. Wirt, Statistical Secretary, of Oakland, and the following members of the Executive Committee: Rev. R. S. Cantine of San Jose, Rev. M. J. Ferguson of San Francisco, and Wm. Abbott of San Francisco. The meeting was called to order at 1:30 P. M., and the following program carried out in connection with the meeting of the Executive Committee.

PROGRAM.

It was decided to hold the next annual convention in San Jose between April 10th and the 25th. It was announced that at the annual meeting in April, B. F. Jacobs, one of the foremost leaders of Sunday School work in the world will probably be in attendance.

Rev. L. L. Wirt, who was appointed Field Superintendent three months ago has been diligently at work organizing associations in the different counties of the State. After the regular business meeting the large audience was given an opportunity to hear his report.

In part he said: "The three months in which you have been pleased to keep a representative in the field, have been months of introduction and preparation rather than of finished work. My first endeavors were to determine the organized and unorganized counties, and to secure as full a list as possible of the officers.

So far, I have been able to bring sixteen counties into auxiliary relation to the State association. It is possible that there are three other counties organized, making nineteen in all. Nearly all of these counties are planning to have conventions before the close of the year, to be attended by the Field Secretary and other members of the executive committee.

I have been able to render some assistance through correspondence with officers of county associations in the preparation of constitutions and programs and in planning for the inauguration of active Sunday School measures in various directions.

The meeting was full of interest and enthusiasm and was enjoyed throughout, especially the eloquent addresses by Rev. Alfred Kummer and Rev. Wm. Rader, of Oakland, Cal.

G. W. CAMPBELL,
Secretary.

Sunday School.

SUNDAY SCHOOL LESSON, NOVEMBER 4, 1894.

MARK. ii: 23-28; iii: 1-5.

Jesus Lord of the Sabbath.

Golden Text.—The Son of man is Lord also of the Sabbath (Mark. ii: 28).

Half of the second year of Christ's ministry is gone, and opposition has begun to show itself, the cloud becomes darker and darker, the shadow of the cross falls upon the Master's pathway. "Henceforth at every turn and every period of his career—in the cornfields, in the synagogues, in feasts, during journeys at Capernaum, at Magdala, in Perea, at Bethany—we find him dogged, watched, impeded, reproached, questioned, tempted, insulted, conspired against by these representatives of the leading authorities of his nation, of whom we are repeatedly told that they were not natives of the place, but certain which came from Jerusalem." The present lesson gives us two striking instances of this watching and fault finding on the part of the Pharisees. There are two other accounts of these incidents, and they should be read in connection with the study of the lesson. They are found in Matt. xii: 1-13; Luke vi: 1-10.

I. *A work of necessity on the Sabbath* (ii: 23-28).

Christ and his disciples, on a Sabbath day, were walking through the cornfields, that is, grain fields of wheat and barley probably. To satisfy their hunger, the disciples pluck some of the heads of ripened grain, and rub them in their hands to separate the wheat from the chaff. Here is something for the eager and crafty spies to seize upon, and quickly do they exclaim "Behold, why do they upon the Sabbath day that which is not lawful?"

Now in the mind of the Pharisee, the plucking and rubbing of the grain was interpreted as *reaping* and *threshing*, which were unlawful on the Sabbath. Such a "narrow and enslaving view" of the law is almost inconceivable, but we must remember that having no vital religion, they attached infinite importance to their thousand petty and fanciful restrictions evolved out of their own interpretation of the law, and of which the written law knew nothing at all. The disciples had not in any sense broken the law, requiring that no work be done upon the Sabbath. They had merely transgressed one of the narrow and senseless restrictions invented by the Pharisees, and Christ at once defends them from the charge of the Pharisees. He quotes the example of David, revered by all the Jews, and the action of the high priest in that case (vs. 25, 26). The bread which could be eaten lawfully only by the priests was given to David and his men to relieve their pressing need, "the high-priest rightly judging that it was better to relieve the wants of hungry men than to keep the letter of the law and perpetuate their sufferings. The principle here is that

when two obligations seem to conflict, the higher suspends the lower."

Christ next announces the object for which the Sabbath was instituted. It was made for man, to contribute to his best interests, physically, mentally and spiritually. It is intended as a rest for the body. Nature will wreak a sure revenge upon the body, whether of man or beast, that fails in securing this periodic rest. The Sabbath is intended for the spiritual uplift of man. It is a day for freedom from cares and worldly thoughts that the soul may find communion with God, meditate upon holy things, and worship God in his sanctuary. But the Pharisees had made the way an end in itself, whereas God intended it as a means to the highest good of man. They had weighted the observance of the day with so many restrictions that the keeping of it was an oppressive load, and the day was robbed of all its blessings. Christ also announces that he is Lord of the Sabbath, "Lord of it, not to abrogate it, but to explain it and defend it, alike from those who would altogether destroy it, and those who would turn its liberty into bondage."

II. (Chap. iii:1-5.) *A Work of Mercy on the Sabbath.*—In the miracle of healing contained in the lesson, Jesus gives the Pharisees an illustration of what he, the Lord of the Sabbath, regards as the lawful keeping of the day. They are watching now for an opportunity to accuse Christ, the other charge was against the disciples. They find the chance they are seeking. Christ is ready to deal with them. He makes this a conspicuous case. The man with the withered hand is bidden to "stand forth." Then the Master asks these crafty enemies of his a searching question—"Is it lawful to do good or ill, to save or kill on the Sabbath day?" He puts an extreme case before them to show where their principle leads. Their own law allowed them to take a sheep out of a pit on the Sabbath, "How much therefore is a man better than a sheep?" Would they not permit any work to save or help a human being? If no work was permissible to save life or relieve suffering on the Sabbath, then that day so kept would be a curse instead of a blessing to men.

It was no wonder that these Pharisees "held their peace." What could they say? Jesus was seeking to heal the sick and save the lost, while they were seeking to kill him. They were contending for the legal observance of the Sabbath while murder was in their hearts. They were breaking the whole law, for "love is the fulfilling of the law," but they were cherishing hatred.

Their conduct filled the heart of Jesus with righteous wrath, but also pitying love was there for them. The word is spoken and the man is healed. The miracle only served to increase the rage and hatred of the Pharisees, and they go deeper into the plot to kill him.

The teaching and example of Jesus in no sense set aside the Fourth Commandment. They enforce and spiritualize its true observance—"Jesus came not to destroy the law, but to fulfil it."

ALCOHOL AND HAPPINESS.

The body uses its powers in resisting the outside forces which act upon it. Normally, there is a balance between body and environment. If environment prevails, we are discouraged; if we are able to prevail, our spirits rise and our happiness grows. And it is not for the moment only, but we compare the accumulated impressions of the powers outside of us with the powers which our brains develop, and are happy or unhappy, according as we feel our superiority or otherwise. Just how much does alcohol interfere in this balance of powers? It clearly cannot lessen the power of outside influences which harm us; it can as clearly not increase our own powers in so far as they enter into this conflict with the outside world—it rather makes us less skillful and able. What can it do, then? It can deceive us. It dulls our appreciation of powers outside of us until they seem so much smaller that we are sure we can conquer them, and so we gain a feeling of satisfaction. Nine-tenths of those who take strong drink seek this feeling in alcohol. This is their "refreshing" at eventide, their "rest from the day's cares," their forgetfulness of sorrows; but it rests upon a deceit, and at the least trial falls into ruin. He who today forgets is not any stronger tomorrow, and so is constantly tempted to a new appeal to his false friend until his senses are so dulled that every duty is forgotten. His holiest interests are but shadows and mist before his eyes, and he knows nothing more but thirst for the deceitful drink. Even the defenders of alcohol at last call a halt; but they have forgotten that the first steps are much more easily undone than the later ones, when the brain has in a measure lost its power to control. They do not forget through malice, but because they have not rightly understood the physiological effect of alcohol.—*Dr. Justus Gaule, in The Popular Science Monthly for November.*

A Scotch pastor gives the *Christian Leader* of Glasgow some interesting impressions of a recent tour in this country. "American Churches," he says, "seem to aim at greater variety and brightness in their services than Scottish ones. It is, in a way, pleasanter to go to Church in America than here; there is more sunshine in the building, there is more music; the minister does not seem to be carrying such a burden, nor letting the people feel the weight of it so much. Not that I always liked the music. It strikes a stranger, sometimes, as rather professional for the occasion; and a solo which is not an inspiration is very apt to be an affliction." The last sentence is well put.—*The Christian Work.*

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* Meetings—Business, first Monday of each month, at 10 A. M.; prayer-meetings, second and fourth Fridays in each month, at 3:00 P. M. Friends cordially invited to all.

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* All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street, Oakland.

BOARD NOTES.

The regular Executive Committee meeting of the Board was held as usual, on Monday, October 15th. The attendance was not large, owing to the absence from the city of a number of our officers. Our secretary for special objects, read a letter from Red Bluff society, stating that they are prepared to take a scholarship in one of our schools; also one from Calvary Church, South Pasadena, containing the same pleasing statement. When a society assumes an obligation to support a missionary, or teacher, or takes a scholarship under this Board, it invariably keeps it, and usually increases its contributions to missions from the interest thus aroused. So when requests like the above come, they cause joy in the hearts at headquarters.

In the afternoon an informal reception was tendered Rev. Gilbert Reid, missionary *en route* for China. In opening a new station, Mr. Reid begins by putting every one to work teaching; sometimes it is a little girl that teaches an old lady the Lord's Prayer, or a text from the Bible; after an hour or two of such school work, all reading and teaching aloud, according to the Chinese custom, Mr. Reid gives his sermon—subject usually found in the Sermon on the Mount.

Mr. Reid also told something of the mission that now takes him to the Orient, but space forbids even a synopsis of this. Among the guests present

upon this occasion, were Miss Hoshorough, Revs. Masters and Gardiner and Mr. Campbell.

Two societies of young ladies in Los Gatos have recently furnished a room in the Home. Their leader, Mrs. Ramsey, writes regarding it as follows: "The gathering of this money has been such pleasant work and has drawn the girls more closely together than before. Both societies met together when the sum was completed and each one offered prayer for the Home and its inmates. All the younger girls put this clause in their prayers, 'May we do more next time,' so you see there is to be a 'next time,' and to be entirely at the prompting of their own hearts. I hope great things from our 'room.' I believe several have decided to pray daily for the girls in it, and we *know* our Father *answers prayer*."

No Christian woman can afford to be without the new Foreign Mission year-book, just issued by the Women's Foreign Missionary Societies of the Presbyterian Church. For each day in the year, there is assigned a missionary or worker, and the special line of work engaged in, with a suitable text of Scripture for the day. Thus our thoughts and prayers are turned to all the dear workers in all lands, during the year. This charming book contains eighty pages of carefully prepared matter, many valuable statistics, and is altogether much more than a mere calendar. For sale by the Occidental Board, at 10 cents per copy. Address Mrs. Geo. Brown, Chairman of Literature, 920 Sacramento street, S. F.

The Young People's Presbyterial Society of San Francisco held its semi-annual meeting at Trinity Presbyterian Church, Miss Reynolds in the chair. The usual reports were read and approved. The treasurer's report shows a gain over last year.

Greetings were given by Mrs. Denniston for Occidental Board, and a letter was read from the State Presbyterial secretary, she being detained at home.

The meeting opened by devotional exercises led by Miss Morton. Mr. Nam 'Art, the assistant in the Chinese Church, told us of Christian Endeavor in China. The meeting closed with a short talk on Missions and Missionary Extension by Miss Berry.

The missionary supported by Y. P. P. Society is Dr. Effie Worley Bailie, Soochow, China, and it is expected that every member will pray earnestly for her during this time of trouble in China.

Woman's North Pacific.

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PORTLAND, OREGON.

* All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland, Oregon.

The seventh anniversary of the organization of the North Pacific Board brings to hand the following condensed report, presented by the recording secretary, Mrs. J. V. Milligan.

"This Board has just reached its seventh milestone, and this point seems a fitting place for us to pause and take account of stock which has been invested in this great enterprise. Especially is this well timed, coming as it does in connection with the joint Conference of the Synods of Oregon and Washington, held in the First Presbyterian Church of Portland, Oregon.

In October, 1887, the Board was organized, receiving the sanction and hearty approval of the Synod of the Columbia (now the Synods of Oregon and Washington) then in session at Tacoma, Wash. The territory embraced covers exactly that covered by the Synod of the Columbia as it then existed, viz: Oregon, Washington, Alaska and the Pan Handle of Idaho. The question has been asked many times, "Why was this Board organized, when there were already six Woman's Boards?" Because it seemed a pressing necessity.

Our remoteness from other centres, the consequent delay in deciding matters requiring immediate attention, the peculiar condition of the work in this Northwest, all these and other reasons, led to the formation of a Seventh Board. Like the other Boards, we are in close touch with the Assembly's Board of Foreign Missions—acting upon their advice and following their plans of work. Unlike the other Boards, however, we are organized for both Home and Foreign work—being under the supervision of the Assembly's Board of Home Missions, then under the direction of the Woman's Executive Committee of New York, that strong right arm of the Home Mission Board without which its work would be greatly hindered. This has given rise to the question, "Why are you organized for both?" Because for years before the formation of the Board the plan of separate organizations was followed with but indifferent success. After much deliberation and many prayers for guidance, a union of the two branches was effected. The hand of the Lord was in it, for the smouldering embers of missionary zeal immediately sprang into new life and steady growth, and increased contributions have been the consequence.

The Occident

Home Missions.

OUR LAND FOR CHRIST.

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*Articles designed for this column should be sent to Miss Lucia E. Adams, 721 Hayes street, San Francisco.

YOUNG PEOPLE'S WORK IN LOS ANGELES PRESBYTERY.

I can report with joy that the *increase* the past year has been greater than in any previous year—more societies have become interested in Home Missions and are *studying* the situation. The Christian Endeavor Societies have taken to Alaska and Miss Gibson kindly; many calls have been made from Societies and individuals for our Presbyterian library books on Alaska. "Kin-da Shon's Wife" has recently been added to our list and is rapidly being read. The dear Juniors are interested in that Ashville boy, and long to know something of his personality, his name, his former home, etc.

We have eighty Societies in this Presbyterian now, learning each month something of Home Missions. I have visited and talked with forty of these Societies the past year. We have *added* twenty Societies since last October. The 80 include Christian Endeavor, Junior Society bands, and bands composed mostly of *girls*. None of our Boys' Brigades have as yet, been willing to contribute through our Presbyterian. Each society except those in the city, whose leaders are *en rapport* with all the work—receives a letter each quarter from either myself, as Superintendent of young people's work, or from one of the district secretaries, of which we have four. Our Presbytery is so large, and covers so much ground that it is found necessary to employ district secretaries.

Mr. Alfred Docking visited us in June and addressed twelve of our Christian Endeavor societies. The impression he made was profound, and we believe the results will only be known when the "Books are opened." The outlook for home missions is better among our young people than ever before. The interest in the Spanish school remains unabated. Many of our young people prefer to work for this school, where they can watch the progress of the pupils, than for that of which they can hear so little—in more remote sections of the country. Besides the quarterly letters, many letters of enquiry are answered, and to delinquent and halting societies, extra letters are often written. More than a thousand letters were sent out last year, written by the pen of the Superintendent of Young People's work in Los Angeles Presbyterian. Foundations are now being laid. Instructions are now being given. The stringency of the times may cause but a slight increase in contributions this year, but the increase in knowledge, definite objects for

One of our prominent ministers has said: "It seems very fitting that we should be organized for both Home and Foreign Missions, standing as we do on distinctively Home Mission ground and just on the shores of China and Japan." What is the object of the Board? Article II of our Constitution says: "The object of this society shall be to enlarge the number and increase the zeal of Christian women who are willing to engage in the Master's work, in co-operation with the General Assembly's Boards of Missions." To what extent has this been accomplished? Let us see: In the two Synods there are eight Presbyteries; five of these are organized for woman's work, giving us five Presbyterian Societies. These societies are the medium through which the local, or auxiliary societies are expected to communicate with the North Pacific Board, through it again to the Boards at New York. Where there is no Presbyterian Society the auxiliaries are expected to send direct to this Board never in *any* case reporting or sending funds to New York. Our ministers can give valuable assistance in this regard by directing the women how, when and where and to whom to send reports and funds, taking it for granted, of course, that every Presbyterian minister understands and works along strictly Presbyterian lines. More work will be done and fewer mistakes occur if we follow a *plan*. The Synod of Oregon, with eighty-three organized Churches, reports only twenty-eight auxiliary societies. The Synod of Washington, with 115 Churches, only twenty-one societies. There are, at least, 5,000 Presbyterian women within our bounds. Only about 1,000 of these are enrolled in our various societies.

This is not our ideal, which is an auxiliary in every Church, and every woman a member. These figures speak loudly of the indifference of professed Christians.

Upon the pastors of our Churches the success of this work largely depends. No Church is doing its best work without a missionary society. Perhaps the women have no money to contribute, but a missionary prayer-meeting is a possibility in any Church. The value of such a service can not be over-estimated. One hundred and fifty women in our Churches have signed the Prayer League pledge, promising to pray daily for the success of the work of this Board, and the outpouring of the Holy Spirit upon all Presbyterian women. If our 5,000 women take this pledge and keep it, the results would be beyond our comprehension. We have three missionaries in the foreign field. Dr. Maud Allen is on her way to India, and Miss Leonard will be ready to go next year.

Our Chinese Home is very dear to our hearts, and if nothing else had been accomplished in the past seven years, this work alone is worth all the time, labor and money we have given. While much has been accomplished, there is still much, oh, so much, yet to be done. This is only a beginning. The Lord is just waiting until we come up to the measure of our ability, to shower the blessings upon us and our work."

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40 YEARS THE STANDARD.

prayer and contribution, have made the outlook for the near future one of hope, not unmingled with extreme gratitude to him who has granted many marked answers to prayer, and fulfilled his sweet word of promise—"They that sow in tears shall reap in joy."

MRS. H. A. NEWELL.

It is especially fitting that at this season of the year careful consideration be given the subject of our treasury. October marks the actual half-way point in the year's record. Very many have been improving the golden summer days in diffusing missionary intelligence, and stimulating missionary interest; but to a larger portion, October is but the beginning of Missionary activity. To all therefore let the most earnest appeal go forth to hasten to redeem the time that remains for seed sowing and harvest must follow in quick succession. Experience should have taught us how to plan generously, and execute successfully, so that each succeeding year shall witness better efforts, and be crowned with richer results. Let each of us use the talents God has given us, and stir up by diligent exercise these gifts, thus turning them to blessed account. Has not the day of small things passed? Does not the time demand of us a wider vision and a grander benevolence? Who can fail to recognize that the spirit of our day is missionary? The work of our day and generation, the diffusion of the gospel? Let all who have enlisted in this cause be prepared for greater sacrifice or sterner conflict; giving it our best endeavors, our noblest enthusiasm, our most faithful constancy while it is yet ours to give and do.

MRS. O. T. JOHNSON.

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Family Circle.

A TIRED WOMAN'S EPITAPH.

Here lies a poor woman, who always was tired,
Who lived in a house where help was not hired.
Her last words on earth were: "Dear friends,
I am going
Where washing ain't done, nor sweeping nor
sewing,
But everywhere there is exact to my wishes;
For there they don't eat and there's no wash-
ing of dishes.
I'll be where loud anthems will always be
ringing,
But having no voice, I'll get clear of the sing-
ing.
Don't mourn for me now, don't mourn for me
never,
I'm going to do nothing, for ever and ever."
—*San Francisco Times.*

CHRISTIAN KINDNESS.

An engine bumped against some empty cars in the early dawn of a winter morning. A boy who had been asleep in one of them was thrown, dazed and bewildered, against the door, which he had pulled to when he crawled into the car the night before.

Just then a brakeman thrust his head into the car and reached for his jacket, which he supposed was hanging where he had left it. He was somewhat surprised to find a boy on it, and took it from him without ceremony.

"Now get out of here!" he said, thrusting the boy from the door. "If I catch you in one of these cars again, I'll give you to a policeman."

"What's he been up to, Bill?" said a man who was putting freight into the next car.

"Up to my coat," he said, giving it a vigorous shake as he walked off.

The boy looked dirty and dejected, as he limped along the side of the track. The man who had spoken called after him:

"Hello, there! Do you want a job?"

The boy turned back quickly.

"If you'll help me to load them firkins, I'll pay you for it; but you'll have to work spry."

The prospect of a little money brightened the boy, and he set to work in earnest, though he was stiff and cramped and hungry.

"Do you live around here?" asked the man.

The boy shook his head.

"In case we should want to hire a boy about your size, can you give me any

recommendations as to your character?"

The boy's face flushed, but he made no answer. The man watched him narrowly, and when the car was loaded, handed him twenty-five cents, saying: "We're short of hands in the freight-room. Do you think you'd like the job?"

"Yes, I would like it." The boy's face was almost painful in eagerness as he followed the man into the freight-room.

"Now," said the freight man, seating himself on a box, "we'll have a bit of talk before we get to business. I don't know any thing about you, except that you're cold and hungry; you look that. But I think it is likely that you've got into some scrape; if you hadn't, you wouldn't be loafing about stations and sleeping in freight cars. I'm not going to ask you if you have done any thing wrong, but I'm going to ask you if you've got a mother."

"No; she's dead."

"Got any father or folks that belong to you?"

"I've an uncle and some cousins."

"Well, now, if you had a mother, I'd send you to her in no time, for there is nothing that a mother won't forgive; but uncles and cousins are different."

"If I recommend you at the office, they'll take you; but mind, if I do it, I'm going to watch you as a cat does a mouse. You'll have to spend your evenings and Sabbaths with me."

"I went wrong myself when I was no older than you are," lowering his voice. "An' if it hadn't been for my mother—well, that was a long time ago. You've got switched upon the wrong track, I am very sure, and as you haven't any mother to help you get on the right one, God helpin' me, I'll do it, if you'll let me."

"Preachin' isn't in my line, but there's just one thing you don't want to forget, and that is the good Father is giving you a chance now to get back where you can do right and feel right. Are you going to take it?"

The boy answered faintly that he would try. He was taken into the freight yard, and was under his new friend's eye constantly, and it was not long before the man had so won his confidence that he told him his story.

There was trouble and dishonesty connected with it, but for two years the lad proved himself faithful and trustworthy in his new occupation. He was then advanced to a more responsible position, but there was something almost pathetic in his devotion to the man who had befriended him and in his respect for the religion he professed.

Here was practical Christianity, worthy any man's emulation.—*Exchange.*

There is an essential difference between kindness and politeness, and in no relation is this distinction more easily observed than between mistress and maid, employer and employed. One woman may excel another in the number of gifts and gratuities to those in her employ and yet fail to receive the measure of willing service accorded to another who rarely renders material assistance yet is uniformly and genuinely polite to her servants. For to be this involves a quality of sympathy, a certain personal interest, which reaches far below a mere superficial courtesy and really includes the element of kindness. In discussing this question, one woman said to another, "But if I should listen to a servant's talk about herself or her own people I should be afraid she would forget her position." To which the other replied: "My experience is that servants rarely forget their positions. They only resent being reminded of them." Kindness loses half its charm if separated from politeness, and politeness on the other hand, can hardly be called such unless it has its root in kindness.

Persons who are subject to fits of moody silence should make a special effort not to let them be in evidence at meal time. If they have not sufficient self-control to conceal their sullen looks, it would be far better to remain away from the table altogether while the fit lasts. Phœbe Cary, merry soul though she was, resolutely refrained from seeing people when she had what she called "the dumps." Beside the unpleasantness of seeing their clouded faces and receiving from their lips only monosyllabic replies, there is a positively injurious effect physiologically, for it has been scientifically demonstrated that digestion is impaired whenever food is taken under the influence of gloomy feelings or violent emotions. Nor is the sulky person himself the only one who suffers. The others at table, who try to keep up a cheerful flow of conversation in order to cover the embarrassing silence, are thereby subjected to an extra nervous strain which should not be imposed during the process of assimilation and digestion. Cheerful faces should be as much a rule for appearance at table as clean hands. We discriminate, of course, between being merely quiet or disinclined for conversation and being moody, and we also recognize the fact that for some temperaments it is no easy matter to be social, but it pays to make an effort in this direction for the short time when the family assembles around the daily board.—*Congregationalist.*

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proved Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Our Little Men and Women.

A SMALL BOY'S MORNING.

First I thought I'd dig a well,
And so I took my spade,
And underneath the apple-tree
A deep round hole I made.
But though I worked like anything
Till I was stiff and lame,
I found I couldn't have a well,
Because no water came.

Then I spied a little bird;
It lay there just as dead!
And so, without another word,
I dug a grave instead.
I put poor birdie in a box,
And hid it in the ground,
And heaped the dirt above it close
And planted flowers round.

Bird-funerals are lots of fun—
Of course they're very sad!
When I had covered up the bird
An appetite I had.
I ate a plate of ginger-bread,
Some bread-and-butter, too,
And then I hurried out to find
Some other things to do.
—Harper's Young People.

"A PRECIOUS GLORY VINE."

BY REV. CHARLES N. SINNETT.

"I wish you'd leave some of the glory vines for me, papa."

Little Millie had followed her father out to the edge of the cornfield. She spoke to him in her pleasant, cheery voice.

"They're the worst weeds that we have out West here," was the quick answer that she heard. "You can see how the corn looks where they're tangled around it at the edge of this piece. And it was only last week that your Uncle John wrote what a nuisance they are in the wheat in Dakota. Morning glory's are a big bother."

The happy light did not fade out of Milly's eyes though, and when her father stooped down and pulled up some of the vines with his strong hands she said bravely, "They're nicer than those down on the Maine shore—they've got more of the glory look to them. I'm sure if Grandma Day had gone up to heaven from out here, she'd have wanted a whole big bunch of them right by her bed."

"What do you mean, child?"

Farmer Millbank tried to speak gruffly as though he did not care what the girl said. But his voice shook a little in spite of all his efforts.

"They had pinkish colors in them down on the Maine shore, papa. But Grandma Day always loved them. She said they made her think of the white glory robes that it tells about in the Revelation Book—where they'd been washed so clean in Jesus' blood. And they're ever so much whiter out here."

"And what more are you thinking of, child?" the father asked, as he took the little hand that was held out so lovingly toward him.

"That Grandma prayed so much that we might be kept pure and true out in the great West."

Milly's eyes looked as though she meant to say a great deal more. But before she could speak her father stooped down and caught her close in his arms.

"Dear Julie," he said through his tears, "I can hear her saying the verse, 'Seek ye first the kingdom of heaven and its righteousness, and all these things shall be added unto you.' I've been forgetting it, I've been so anxious to make money out here. But I'll live better. And right here shall grow as tall as they wish a whole bunch of the precious glory vines."

A BRAVE LITTLE GIRL.

BY B. V. C.

One cool morning last autumn, Mamma Reed put a fire in the open grate in the living room. It looked so bright and cheerful that the children said they wished old Jack Frost would come every night, just so they could have a fire.

Alice was sure that she would not want to go out in the sunshine all day, and Rob said it was a tip-top place to play chess and marbles. Little Ruth cuddled down in a great armed chair to read a pleasant story book, while baby Percy showed his appreciation of the fire by stretching himself on the rug for a nap.

Presently mamma came in, and after giving him a love-pat and half a dozen kisses, tucked him up snugly in his crib. By-and-by Alice and Rob went out for a game of croquet on the lawn, and Ruth forgot all about the cheery room in following poor little Tom Dobbin's fortunes.

After awhile Percy opened his bright blue eyes, and seeing the poker in the corner, crawled out of his crib to get a punch at the bright fire.

It was fun to watch the sparks fly up the wide-mouthed chimney, so he gave the black lump of coal a vigorous punch. It crackled and roared ever so jolly, but he was standing too near the grate, and out popped a bright flame and caught his apron. Oh, how he did scream then!

This made Ruth look up. She saw at once that her little brother was on fire. There was no time to run for mamma or scream for papa, or even to rush around the room, crying, "O dear! O dear! What shall I do!" There was just time for the brave little maiden to spring to the crib and jerk off the heavy shawl that mamma had spread over the little fellow an hour before. This she wrapped around Percy, head and all. It threw him down on the rug, but she only held it the tighter, and called loudly, "Mamma, mamma."

"It just blew the blaze right out," explained Ruth, when mamma came running in, her hands all covered with flour. Turning back the shawl mamma found Percy under it, not knowing whether to laugh or cry.

"Ruth scared Percy," he said, beginning to whine. "Percy wanted to see the pretty fire."

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"Ruthie saved baby from being burned up," answered mamma, taking a darling in each arm, while the tears rolled down her cheeks. "Why did you not call me sooner, dear?" asked mamma, stroking Ruth's bright hair.

"I had not time, mamma; if you had only seen the big blaze you would not wonder that I had to be very quick," answered Ruth.

"You are a brave little girl," replied her mother. "You have saved the baby from being dreadfully burned, and the house from catching fire too. I am very proud of you, my little girl."

"Who told you how to smother out a fire?" asked papa, when he heard of Ruth's presence of mind.

"Teacher," answered Ruth, "and it is just the easiest thing to do."

"Easy enough if people would only keep their wits about them," said papa.

Poor Ruth's hands were singed severely and they had to be done up in soda to stop the pain; but she did not cry one bit. She was so glad that Percy had not been burnt up that she thought very little about her own pain.

Ruth's seventh birthday came a week later; and a new book and a big wax doll found their way to her little room, before she was up in the morning. Who do you think put them there? Ruth guessed right the very first trial. She said: "It was a woman, and the two first letters of her name are—Mamma Reed," and nobody contradicted her.

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PRESBYTERY OF OLYMPIA.

FALL MEETING.

The Presbytery of Olympia met in Centralia, Washington, Monday evening, October 1st.

The retiring moderator, Rev. J. H. Reynard, pastor of Sprague Memorial Church, Tacoma, preached the sermon from I Thes. v: 21, "Prove all things; hold fast that which is good." The election of Moderator for the ensuing six months fell upon the Rev. A. N. Thompson, D.D., pastor of the First Church, Tacoma.

The various reports were all interesting, showing zeal, energy and fidelity, with the usual mixture of success and disappointment. The Home Missionary Committee report, presented by the Rev. J. W. Reynard, showed how onerous are the duties of this committee, and how perplexing are the delusions which have to be solved in a Home Missionary field. In its various recommendations this committee was well supported by the Presbytery. Some important changes were recommended by the committee in connection with the work of the Presbytery, amongst them being the combining of the Indian work of the Presbytery and placing it in the hands of the Rev. J. M. Pamment, who for two years had charge of the Puyallup Indian Church. The report of the Presbyterial Sabbath School missionary was received and adopted and his fidelity recommended, and a motion passed recommending the present missionary, Rev. W. B. Williams, of Chehalis, for appointment for another year.

The committee on church erection reported an application from the Church at Westport, under the pastoral care of Rev. Dr. Thompson, which was adopted. As this town is upon the Coast in this State, its erection will complete the line of Churches from the Atlantic to the Pacific seaboard.

In addition to the ordinary business of a fall meeting of Presbytery, two popular meetings had been arranged, one addressed by Mrs. Stowell, of the Woman's North Pacific Board of Missions, from Portland, and one upon Christian Endeavor by Revs. Dr. A. N. Thompson and J. H. Reynolds. The whole of the sessions were attended with a spirit of kindness and brotherly love which greatly enhanced the pleasure and the dispatch of business.

The Presbytery adjourned at the call of the Moderator, and proceeded to Vancouver, Wash., for the annual meeting of the Synod of Washington.

PORTLAND MIZPAH.—The pastor of this Church, Rev. C. R. Shields, was elected at the October meeting of Portland Presbytery, to succeed the Rev. W. O. Forbes in the Presbyterian missionary work. He has resigned his pastorate, and a congregational meeting is called for the 16th inst. to consider the resignation. Mr. Shields has been in charge of this Church five and a half years. Brother Shields has done a good work in Portland and leaves his Church spiritually strong with a largely-in-

creased membership and a hopeful condition financially. The work among the young people is well organized, there being a flourishing Sunday School, a fine Boys' Brigade, and a prosperous Young People's Society.

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"What do nautical people mean by 'tacking?'" said one girl to another. "Don't you know that?" "Not exactly." "Why, tacking—er—tacking is sailing on the bias."—*Life*.

Josh Billing's rules for playin onto' a organ, in meetin'.—When the preacher comes in and seets down in the poolpit, pool out all the stoppers. That's what the stoppers is for.

When a hymn is given out to be sung, play over the whole toon before singing, but be sure to play it so they can't tell whether it's that toon, or some other toon. It will amoose the people to gess.

When you play the interlood sum times pull all the stoppers out and sum times pull them all in. The stoppers is made to pull out and in.

Play the interloods about twice as long as the toon. The interloods is the best part of the mewsic and should be the longest.

Play from the interloods into the toon without letting them know when the toon begins. This will teach them to mind their bizness.

Always play the interloods faster or slower than the toon. This will keep it from being the same time as the toon.

If the preacher gives out five verses play four. Tew many toones is tejus, etc.

"Any interesting legends about here?" asked the tourist. "No," returned the native, slowly; "aint never seen none, though you may find 'em 'way back in the thick woods."—*Harper's Bazar*.

Uncle John (in the country): "Just look at that meadow with its carpet of green grass! Isn't it beautiful?" Flossie (from the city): "Yes, Uncle John; but it isn't natural. There isn't a single 'Keep off the grass' sign on it."

"Well, Edith, how do you like going to school? Is your teacher nice?" "No, I don't like her one bit! She put me in a chair, and told me to sit there for the present; and I sat, and sat, and sat, and she never gave me a present."

"Hullo, Timmins!" said a friend. "Have you done anything with your flying machine yet?" "Yes." "Anything practical?" "Oh, yes, eminently so. Part of it I used for kindling; and, by putting rockers on the rest, I made it into a first-class cradle for the twins."

"Why does Snagsby keep his hair cut so short?" "Because he's getting bald, and he wont have it long."—*Philadelphia Record*.

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Temperance.

Total abstinence in the British army in India is on the advance, the number of abstainers having nearly doubled in four years. The present commander-in-chief, Sir George White, is much interested in the subject, and has discovered that nearly all the crime, and half the sickness in the army, is traceable to drink, and that intemperance is the main cause of failure in health and endurance on the part of the British soldier.—*Christian Statesman.*

By a very moderate estimate it is shown that the cost of caring for the paupers, criminals and insane caused by the drink traffic, amounts to an average of twelve dollars a year for every family in the United States.

From 1886 to 1890, when Topeka gained 15,000 in population and built most of its largest business blocks, the prohibitory law was more strictly enforced than ever in its history. There were no clubs and joints, and fewer drug stores. This does not prove that saloons retard the growth of a town, but it proves that they are not necessary to its prosperity.—*The Voice.*

MARRIED.

MILLIKAN—JACKSON.—In West Berkeley, October 9, 1894, by Rev. James Curry, Mr. Henry L. Millikan, of North Temescal, Cal., and Mrs. Annie Jackson, of West Berkeley, Cal.

SCHMIDT—BROOKS.—In Berkeley, October 4, 1894, by Rev. James Curry, Mr. Edward Schmidt and Miss Sadie May Brooks, both of Berkeley.

ROBINSON—SINGLETON.—At the Presbyterian Church, Salem, Ore., October 1, 1894, by Rev. E. J. Thompson, D. D., assisted by Rev. F. H. Geogune, D. D., and Rev. A. L. Hutchinson, Rev. M. M. Robinson, pastor of the Presbyterian Church, Inwood, Iowa, and Mrs. Sarah E. Singleton, of Salem, Oregon.

WILSON—HANDY.—At the Presbyterian Church, Corvallis, Oregon, August 8, 1894, by the pastor, Rev. E. J. Thompson, D. D. Joseph H. Wilson, Esq., a ruling elder in the Church, and Miss Effie Handy, of Corvallis.

DENTLER—GELLATLY.—At the residence of the bride's parents, Philomath, Ore., September 12, 1894, by Rev. E. J. Thompson, D. D., Lieut. C. E. Dentler, U. S. A., and Professor of Military Science, Oregon State Agricultural College, and Miss Delia Gellatly, Philomath, Oregon.

MATTERN—MORTON.—At Highland, Oct. 17, 1894, by J. W. McLennan, B. D., Henry J. Mattern and Daisy B. daughter of the late Prof. H. B. Morton, all of Highland.

Professor John Stuart Blackie, the veteran ex-professor of Greek, has just completed his eighty-fifth year, and he is still hale and hearty. He is described as the very incarnation of Scottish nationality, in his unconventional personality, unbounded enthusiasm and generous sympathies.

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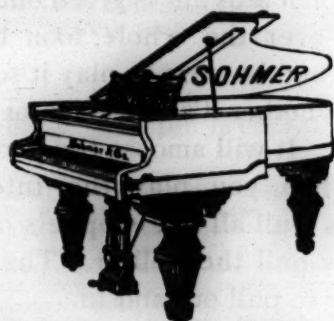
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Book Notes.

"The Pastors' Companion," by Dr. M. R. Drury; W. J. Shuey, Dayton, Ohio. Price 75 cents. For sale by American Tract Society, Market street, San Francisco. "The Pastors' Companion" is a pocket manual of forms, services and Scripture readings for special occasions, together with a brief summary of rules of order for deliberate assemblies, and suggestive outlines for revival and funeral sermons. It is adapted for use by ministers of all denominations.

"Thoughts for the Occasion" by E. B. Treat, publisher, 5 Cooper Union, New York, pp. 576. Price \$1.75. For sale by American Tract Society, Market street, San Francisco. The subjects treated are as follows: "Arbor Day," "Discovery Day," "Flag-raising Day," "Grant's Birthday," "Independence Day," "Lincoln's Birthday," "Orange-men's Day," "Decoration Day," "Emancipation Day," "Fore-fathers' Day," "Labor Day," "Liberty Day," "St. Patrick's Day," "Temperance Service," "Washington's Birthday." For each subject extracts are given from the best orators and speakers in the world.

"A Hand Book of the Bible" by Rev. William Turner. 235 pages. Price, \$1.00. Thomas Whittaker, Publisher, 2 & 3 Bible House, New York. For sale by American Tract Society, Market street, San Francisco. The Bible to be read intelligently requires the aid of some other book or books which shall explain things concerning it which ought to be known by the reader. This admirable hand book imparts the desired information. It explains the design of the Bible, its authenticity, its antiquity, its divisions, its chronology, its geography, its genealogies, the formation of the Old Testament, the Hebrew months and measures, obsolete terms, and Jewish history from B. C. 397 to A. D. 79. It gives the titles of the alleged missing books of the Old Testament and the New Testament, and some remarks about them. It tells about the Jewish doctrines and opinions, ecclesiastical officers and sects, revisions of the Bibles, misquotations from Scripture, Bibles with singular names and many other things, all of which are important, and some of which are quite curious.

The story of "How Allan Pinkerton Thwarted the First Plot to Assassinate Lincoln," with several illustrations, will be published in *McClure's Magazine* for November, being the first of a remarkable series of true detective stories compiled by authority from the archives of the famous Pinkerton Detective Bureau. An early and hitherto unpublished portrait of Lincoln from a daguerreotype taken in 1851, accompanies the article.

The Century for October has some very readable and interesting articles. One that will probably attract most attention is entitled "McClelland and His Missions," by Major General James B. Frye. Gen. Frye quotes extensively from the letters of Gen. McClelland to his wife, and makes an analysis of McClelland's character, showing both his strong and his weak points. Anyone reading this article will probably be convinced that Gen. McClelland was entirely incapable of leading the United States army to victory, and that his appointment as Commander of the Potomac was a great blunder. Among the other interesting articles are selections from the correspondence of Edgar Allen Poe, "Folk-speech in America," etc.

The Occident

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22.....	6 05	35.....	9 63	48.....	13 20
23.....	6 33	36.....	9 90	49.....	13 48
24.....	6 60	37.....	10 18	50.....	13 75
25.....	6 88	38.....	10 45	51.....	14 03
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Church News.

SYNOD OF WASHINGTON.

Presbyterians in Session at Vancouver.

The Synod of Washington convened October 4th, in the Presbyterian Church, Vancouver, Wash. The Rev. Robert Adair, of Lapwai, Idaho, the retiring Moderator, preached from Heb. xii:27, an eloquent discourse.

Rev. W. A. Mackey, D.D., of New Whatcom, being nominated for the Moderatorship, was elected unanimously. Addresses of welcome were made by Rev. Hugh Lamont, pastor of the Church, and by other pastors of Vancouver, who had been invited to sit as corresponding members.

Among the more important matters coming before Synod, was the report of committee on narrative given by Rev. Jonathan Osmond, of Tacoma, which was briefly as follows: Preaching had been sustained in nearly all the Churches within the bounds of Synod. All the Churches had suffered—some severely—from the depression of business during the past year. The increase in the membership of the Churches in the Synod had been 1,282. Sunday Schools and pupils had also increased to the number of 96 Schools. The number of ministers is 98; licentiates 3, and candidates 13. Three ministers have died during the year. Rev. J. W. Tait, Tacoma, Rev. Archie B. Lawyer (Indian), Cottonwood, Idaho, and Rev. Samuel S. Meyer, late of La Camas, Wash. A review of the contributions to the various Boards of the Churches compares favorably with former years, considering the time.

The Indian work within the bound of the Synod was reported. Work on the Nez Perces and Spokane reservations as being in a good and satisfactory condition, carried on by native pastors, under the Superintendence of the Rev. Robert Adair, Lapwai, Idaho. That on the Puyallup Indian Reservation, under the charge of the Rev. J. M. Pamment, was encouraging in some aspects of it; special blessing having attended the work among the young, and a bright outlook presenting itself for the future of the work among the older people. The Indian Reservations of Chehalis, Mud Bay, Nesqually and Quienaielt, were added to the work of Mr. Pamment in conjunction with the Puyallup Indian Church. It is hoped that this arrangement will bring the work into a better state than it has for some time been.

The Rev. T. M. Gunn, Synodical Missionary, reported an encouraging outlook. The work accomplished during the past year by Dr. Gunn showed great diligence. The traveling had averaged 1,000 miles per week for the whole year. Three months evangelistic work had been done by him, seventy-five Churches and fields visited, and thirteen changes effected. This report was received and adopted, and the faithfulness and zeal of the Rev. T. M. Gunn as Synodical Missionary commended. At a subsequent part of the proceedings Dr. Gunn was unanimously elected for this position for the ensuing year.

The Sabbath School work was reported by the chairman of that committee. It showed that the work of our Sabbath School missionaries was most important as pioneer work, and as successful as any other branch of the Church's work. The facts and figures presented in this report, can be obtained by perusing the fifty-sixth annual report of the Board.

The report on Systematic Beneficence, by Rev. T. J. Lamont of Olympia, was a timely utterance, and calculated to arouse the zeal and enthusiasm of all the members of the Synod.

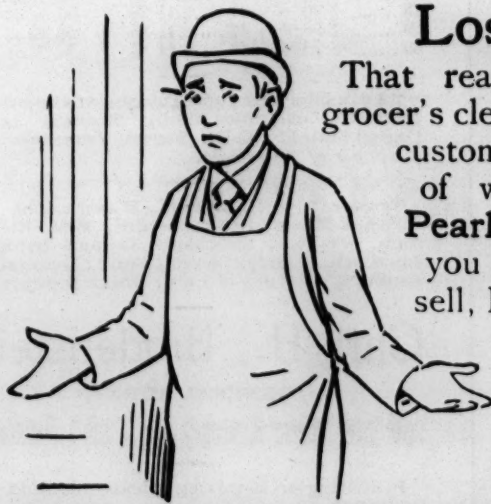
The popular meetings were well attended, and dealt with such subjects as "Home" and "Foreign Missions," "Tem-

perance" and "Christian Endeavor Work." The superintendent of the Washington Institution for Defective Youth, invited the members of the Synod to visit the institute, which they did, with great profit and interest to themselves. A sumptuous dinner was spread, and a very interesting display of the work accomplished by the pupils was made. It was particularly affecting to see the seven deaf mutes (all girls) represent in the sign language the well-known hymns, "Rock of Ages" and "Nearer, My God, to Thee," to the singing of the same by six blind girls, with piano accompaniment. This was done by the aid of Mrs. Watson, wife of the superintendent, directing the movements of the girls. This institute is said to be one of the most perfect in the United States. We feel sure that Professor Watson, with the aid of Mrs. Watson, is singularly fitted for his position. A spirit of love seemed to permeate the whole building. A very hearty vote of thanks brought this enjoyable visit to a close. The Sabbath following the meeting of Synod was greatly enjoyed. All the pulpits of the city were supplied by various ministers of the Synod in the morning. In the afternoon a communion service was held which provided time of spiritual refreshment; and a union service closed the day.

The Synod adjourned to meet in Portland for the joint conference of the Synods of Oregon and Washington.

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And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of
light

Somewhere in its shadows hiding;
It is better by far to look for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force 'gainst the river's
course

And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you;
Don't butt at the storm with your puny
form,
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter;
Some things go wrong your whole life
long,

And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wise man shapes into God's plan
As the water shapes into a vessel.

—Jewish Tidings.

Golden opportunities do not travel by
a time table.—*Ram's Horn.*

In the Argentine Republic, when a
man is caught drunk, he is made to
"sweep the streets for eight days." The
law is operating very effectively. Put a
plain stigma on drunkenness, and it will
hide its face.—*The Pathfinder, Washing-
ton.*

During the sessions of the Rock River
Conference of the Methodist Church, the
other day, in the Methodist Church of
Galena, Illinois, pew No. 65, which Gen-
eral Grant used to occupy, was draped
with the stars and stripes. It was an
interesting coincidence that Bishop John
H. Vincent, who presided over the con-
ference, was the pastor of the Church
when General Grant was a member of it.

The constant drop of water
Wears away the hardest stone;
The constant gnaw of Towser
Masticates the toughest bone.
The constant cooing lover
Carries off the blushing maid,
And the constant advertiser
Is the one who gets the trade.

—*Electrical Review.*

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of corruption in high places will follow,
and the money power of the country
will endeavor to prolong its reign by
working upon the prejudices of the peo-
ple until all wealth is aggregated in a
few hands, and the Republic is de-
stroyed.—*Abraham Lincoln.*

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Sat'd'ys	5.30 " " El Paso	lv. 6.10 p.m. Fridays	
Sundays	2.10 " " San Anton.	1.30 a.m. Fridays	
Sundays	7.40 p.m. " N. Orleans	8.00 a.m. Th'rs'ys	

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